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A SOLEMN PROTEST AGAINST AMERICAN SLAVERY.

"American Slavery! Dont tell us any more about it," perhaps some who read our heading may be ready to exclaim, "we are sick at heart to hear of it!" Well: we do not wonder that you are thoroughly disgusted with the nauseous subject; but there it is yet, like some hydra-headed monster, gloating over its prostrate prey, and sucking the life-blood from three millions of human victims! Shall we avert our faces from the horrid scene in mere disgust? Rather let us fix on it a steady look of indignant rebuke.

And what of all that is now doing in our wide world can, at this juncture, occupy the earnest attention of the philanthropist and the christian, in comparison with this distressing subject. We rejoice in the prospect of civil and religious freedom for the Italians, and the promise of free trade in France, and chiefly as a pledge and guarantee of peace, but recent events in connection with slavery in America, in the condemnation and execution of the men who lately made an ill-advised and foolish attempt at raising an insurrection among the slaves, and since then the Message of the President, again affirming "the wild and guilty fantasy that man can hold property in man," have awakened in the minds of thousands in Britain the utmost commiseration for the victims of such outrageous tyranny.

But it may be asked, what can we do? Little directly, it may be, but much indirectly. If the poor down-trodden slaves dare not, and must not speak; we dare, and we must. Depend upon it their tyrant masters are sensitive of our reproaches, bluster as they may. We must never cease to roll across the Atlantic peal after peal of righteous indignation.

Neither should we forget that our loudest protests against this foul iniquity will meet with a ready response in many a heart in the "New England States" of the Union. Numerous righteous men there have long sighed and cried over this abomination, not only as individuals, but in their associated civil or religious communities. Among these, our brethren the "Free Will Baptists," as a body, stand conspicuous. We rejoice, too,

in the belief that, either as ministers or members of churches, a large majority of christians in the Northern States are decidedly in favour of the total abolition of slavery. They may be occasionally out-voted by time-serving and unprincipled politicians, but we repeat our conviction, that the great heart of "New England" is sound on this momentous subject. In confirmation we give the extracts which follow from a discourse, preached on a recent fast-day, at the Congregational Meeting House, Poultney, Vermont, by the Rev. John Goadby, baptist minister. The text was Jeremiah xviii. 7—10.

"God has singularly blest this State, in permitting so many of her sons and daughters to occupy prominent and influential stations as ministers of the gospel, and it has been proudly said that Vermont has sent forth to other States and other lands more ministers of the gospel than any other State, in proportion to her population; or as teachers, as jurists, and statesmen, in other portions of the land. We may hope that the ministers were men of God; that a large proportion of the teachers were pious men and women; but of the others, and the vast crowd of undistinguished persons, how small a proportion carried with them the holy principles of the gospel. Has not this arisen from the want of christian faithfulness and energy among ourselves? How great is the responsibility that rests upon christians in Vermont. Probably no State has contributed more largely, according to its population, to the peopling of the new States than this; and it becomes a serious question for churches, and for christians individually, has the influence which has gone from us been such as to make a moral and religious impression correspondingly great? If it has not, how shall we answer it, when the reckoning day comes?

The blessing of God rests upon just and religious commonwealths, but cannot be expected upon those which practice or sanction injustice and impiety. These will, sooner or later, bring upon any people his disapprobation and his judgments. As personal piety is the only ground upon which we can hope for the favour, the guidance, and the salvation of God, so public justice and right-doing are the only ground of hope for national prosperity and stability.

Without regarding any metaphysical or theological question or dogma that may suggest itself, I present, as the doctrine of the text, this proposition:

The favour or displeasure of God towards any nation depends upon the prevalence of righteousness or injustice.

Many illustrations of the truth of this proposition are furnished both by profane and sacred history. The most prominent in sacred history are—the destruction of the nations which inhabited Palestine; the punishment inflicted upon the Egyptians for their injustice to Israel; and the many punishments inflicted upon Israel, for their departures from the law of God. From these, particularly, should modern nations take warning; and of all modern nations, *this* most especially. The following affirmations will lead us into the discussion of the proposition given.

I. No nation, the Jewish alone excepted, entered upon its existence under so many, and so manifest, proofs of the approbation of God as these United States.

So deeply has this been felt, the efforts some have made to draw the parallel between the Jewish nation and the United States, have been more admired for their success than for their ingenuity. Leaving this to those who have leisure and inclination to pursue it, and it will

amply repay the effort, it may serve our purpose to-day to point out some of those proofs, in connection with the general character of the people in the beginning of our national history.

For the most part, they were a moral, a religious, and an intelligent people, and made it a matter of the first importance to perpetuate the blessings they so highly prized. Never were people better prepared to lay the foundations of states and kingdoms. The leading minds among them had been well trained, not only by study, but morally and religiously; and severely by adversity. They commenced with views of government more correct and more humane than had been attained by any government at that day. Though far from perfect, they stood forth the models of mankind. Deeply loyal to the mother country, through a long period of colonial existence, they necessarily retained some of the vicious opinions and practices of the old country, but were far before it in piety, morality, and virtue. By a succession of providences which they did not understand, God raised up among them, and thoroughly trained, men to lead their armies and guide their counsels in the day of trial, from which they should come to take their place among the nations of the earth. When the conflict began, they thought not of separation from the old country. But, dear as was that land, there were two things dearer still: loyalty to God, and personal liberty. For these they had become voluntary exiles, and for these they were willing to sever the last tie that bound them to the land whose sons and daughters they were proud to be. God guided their counsels. God gave victory to their armies—and the United States appeared among the nations, to work out before the world a proposition, upon which they had based the whole struggle, and to which they had pledged their lives, their fortunes, and their sacred honour. This proposition, which no other nation professed to believe, they stated in these words, 'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.'

Having secured their independence, they next proceed to prove these truths to the world, by adopting a constitution which should be the supreme law of the confederacy, the preamble to which is, 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.' They were well aware of the existence of an anomaly, and that it existed in every state; but a stranger would never imagine its existence from reading the constitution. The omission of any mention of slaves, or slavery, was designed; indeed, it was carefully and most deliberately made, in the full expectation that it would soon cease. Measures were immediately taken to bring it to an end. In Pennsylvania by enactment, and in Massachusetts by the constitution of the State, in 1780, while the war was still raging. In Connecticut, Rhode Island, and New Jersey, in 1784. In New Hampshire it was abolished by the State constitution, in 1784. New York began the work in 1799; and on the first of January, 1808, the importation of slaves ended, by

act of Congress. The act was passed March 2nd, 1807. A resolution to abolish this horrid traffic was adopted by the Continental Congress, in 1774. North Carolina and Virginia had, by their delegates, adopted a similar resolution a little earlier. I mention these facts to show what was the general feeling on this subject at the beginning, and how those who adopted the constitution understood its meaning.

As might have been expected, the financial condition of the whole country, after so many years of war, was most discouraging; but the effort to do justly was made. Harmony and mutual confidence followed. Then immediately began a course of prosperity, such as no other people have enjoyed. The territory of Rome, after a hundred years of war, was not so large as this State. Within seventy years the States have increased from thirteen to thirty-one. The population, from three millions to twenty-three. The extent of territory, from 820,680 square miles to about three millions. Cities, towns, and villages, have sprung up with unexampled rapidity. Schools, colleges, and churches have been established, and adorn the land—and wealth has increased almost beyond computation. We exclaim with astonishment, as we take in the whole at a glance, What hath God wrought! Who will not say, that at the beginning of our national existence, God had spoken, 'to build and to plant?' We know that God was recognized by the leaders in the enterprise. I refer to only two facts in proof. The opening of the first Congress, in September, 1774, was made a religious act. The Scriptures were read, and the blessing of God sought upon the work they had taken in hand. The Scripture read was Psalm xxxv.; read it, and remember, they had heard only the night before that Boston had been cannonaded. The report was not true—but they had no reason to doubt its truth at the time. The second fact is well known: the manner in which the Commander-in-Chief communed with God. The hope of all was in God.

To the first of these facts Franklin referred, in the Convention which drew up the constitution, in 1787. After four or five weeks labour in vain, he said, 'How is it, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? In the beginning of our contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers were heard; and they were graciously answered. Have we now forgotten that powerful friend? Or do we imagine we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, *that God governs in the affairs of men.*' To the second many looked as the earnest of success. Success followed. God had spoken 'to build and to plant.' By his blessing, we have attained all that we are of good, and useful, and great.

He allowed that cursed thing, slavery, to remain as a test of our faithfulness to the principles which had been published to the world; but it was in a crippled state. It was supposed to have been smitten with the stroke of death, and might therefore be left quietly to die. Foreign supplies were cut off. In half the States it died out, either by the lapse of years, or by a single act; and, in 1820, limits were prescribed over which it might not pass into new territory. Thus far our progress was in the right direction. Would that it had continued, the march of liberty would soon have become a triumph.

For a time the self-evident truths,

so definitely stated, and so nobly defended, had been brought into collision only, or chiefly, with man's love of power. So long there was much to hope, even though the hand of power was slow to relax its grasp. That the trial might be complete, God, in his providence, allowed another strong passion to be brought into the field, *the love of gain*. The question to be decided is, will the love of liberty maintain its consistency against the love of power and gain? was of sufficient importance to demand this addition. It was believed that slave-labour might be made the source of almost fabulous wealth. Now the scales, which before seemed equally balanced, began to indicate that power and wealth would preponderate, and that the self-evident truths were not quite so certain as had been supposed.

Very soon a new party appeared. Communities were divided. The new party began to organize for ridding the land of its foulest stain. They were few in comparison with those they opposed. Every opprobrious name was applied to them; they were charged with madness and fanaticism; but whatever of truth there was in this charge, the madness and fanaticism of the abolitionists was not equal to the madness, fanaticism, and fury of those who opposed them; and though there have been many false-hearted men among them, as the history of this town shows, the abolitionists were true patriots, and have done good service. Governments, city corporations, and a majority of the people, were against them, and they became subject to mob law.

Well do I remember the feelings of grief and indignation with which, eighteen years ago, I looked upon the blackened walls of Pennsylvania Hall, in Philadelphia, destroyed, burned by a mob, in the presence of the city authorities, and all because a number of persons had assembled there to advocate and to vindicate the rights of oppressed millions—to advocate those self-evident truths so ostentatiously published in that city. It now appeared that 'all men,' in that famous declaration, did not mean *all men;* and that men might not peaceably meet to devise means for promoting those plain truths. Thus, within the sound of that bell, inscribed '*Proclaim Liberty throughout the land, to all the inhabitants thereof*,' men and women peaceably assembled, were insulted and assaulted, and the building in which they met was burned town, for talking of liberty for the oppressed. These were but the prelude to acts which have followed, and have filled the hearts of multitudes with fearful forebodings. The signs of the times indicate what our lips may refuse to utter, while our hearts tremble with apprehension. Righteousness has departed from our national counsels, and injustice triumphs. No nation, the Jewish alone excepted, entered upon its existence under so many and so manifest proofs of the approbation of God, as these United States. But now,

II. No nation has more to fear from his displeasure. The causes of this displeasure are before us. The government of these United States is sold to injustice and wrong, and scornfully, impiously, tramples upon the very principles which called it into existence. Yes, we have been told that the declaration of human rights was merely a 'flourish of rhetoric,'—that it is an incendiary publication; and the halls of Congress have resounded with language fit only for tyrants to utter, and for slaves to hear. There probably were from the first a few, they have now become many, who were false to the general expression of human rights. They were strong when few, they are much stronger

now; and they have become so by their never-failing union. They have drawn to themselves the time-serving and office-loving among northern politicians; have used them as their tools, and then contemptuously cast them off, as they deserved to be. The tools of tyrants have uniformly been so treated, and will ever be. It is a just retribution.

The signs of God's displeasure are beginning to appear. Notwithstanding our apparent prosperity, the clouds are gathering; nor is the prosperity to be found within the compass of slave-holding States, except in proportion to the weakness of the slave-holding power. Their land is impoverished, and they are continually grasping for more; yet, if the slave States were as densely peopled as New England and New York, they would contain a population nearly double that of all the States and territories, as given at the last census. The extent of the slave-holding States is seven times larger than New England and New York, and the white population is but one-sixteenth larger. Then the complaint, so loudly made, that they are excluded from the new States and territories, is absolutely false. Of the six latest formed free States, Indiana, Illinois, Michigan, Iowa, Wisconsin, and California, the census shows that, up to 1850, they had received nearly as large a number of citizens from the slave States as from New England and New York. The numbers were—from the slave States, 387,243; from New England and New York, 434,546. In the slave States the population is but 11½ to the square mile; in New England and New York it is nearly 66. Yet further, in proof of the naturally blighting influence of slavery, the educational returns show an awful mass of ignorance. One fact, and that not the worst, will suffice: in the single State of Alabama, with a population of 426,514, there were 33,757 white persons, over twenty years old, who could not read, all native-born citizens; while in New England and New York, with a population of 5,825,510, there were only 29,360, of the same class, who could not read. In the one State, one in 12, and in the States of New England and New York, one in 198. In other words, in a population of less than half a million, in a slave State, there were 4258 more persons, native-born citizens, who could not read, than in a population of more than five and three-fourths millions, in seven free States. In the slave States, the white population is nearly six and one-fourth millions, of whom less than 350,000 were slave-holders; of the remainder, probably not less than one-half are the 'poor whites,' or, as they are called by the slaves themselves, '*poor white trash*.' Think of it: three millions of your fellow citizens crushed by the iron heel of tyrants, so low, as to be a scorn and a by-word to an equal number of chattelized slaves. Such is the blight this unrighteous system brings with it. Who can say the blessing of God rests upon those States? Well might Jefferson say, 'What an incomprehensible machine is man! who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him through his trial, and inflict on his fellow man a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.' Appropriately does he ask, in the same paper, 'Notes on Virginia,' 'Can the liberties of a nation be thought secure when we have removed the only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with his

wrath? Indeed, I tremble for my country, when I reflect that God is just, and that his justice cannot sleep for ever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events, that it may become probable by supernatural interference! The Almighty has no attribute which can take sides with us in such a contest. When the measure of their tears shall be full—when their tears shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by diffusing light and liberality among their oppressors, or by exterminating thunder manifest his attention to the affairs of this world.'

There seems to be no hope that light from heaven, or the benevolence of the gospel, will ever move the oppressors to acts of justice and righteousness in this matter. The free must destroy the power that enslaves, or themselves cease to be free. This issue has long been approaching: it has now come. Seven years ago, the first coil of the serpent was thrown around the freemen of the land, when it was enacted, that whosoever should aid, abet, or assist, directly or indirectly, should harbour, or conceal, a fugitive slave, should be subject to a fine not exceeding one thousand dollars, and to imprisonment not exceeding six months. Thus was the law of humanity, the law of God—trampled under foot; and it was distinctly avowed that there was no higher law than an act of Congress, and the panderers to iniquity throughout the land echoed the blasphemy. And more, from many pulpits, the professed ministers of God, sanctioned and advocated it. Three years since, the second coil of the serpent was made, by the Kansas-Nebraska Act, which swept away all the restrictions and compromises which existed. It only remained that the loathsome thing should make one more evolution, should secure itself round the constitution. This it has just done, or attempted to do, with what success remains to be seen.

According to the recent decision of the supreme court of the United States, a person holding slaves can hold them anywhere. They are not liberated by being brought into a free State, and all State laws in relation to the freedom of coloured persons are unconstitutional and void. Slavery is the great organic law, the overspreading and everywhere operating law of this Union. Liberty alone is local, and may not defend itself. Any man may bring his slaves here, and lash, mutilate, and kill them, and our State law cannot touch him, or protect them. If it be said this decision refers only to temporary residence, or transit, in the case just decided about four years' residence was admitted,—yes, two years in a free State, and two years in a free territory. If this decision stands, liberty is dead; we may call the nations to its burial; we are all brought under the dominion of slavery, and must be its abettors. There is no freedom beyond the free States, and within them it is undergoing strangulation. Is not the frown of God upon this land? 'If it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them.' Not only is evil done, not only is *his* voice disregarded—his holy Word is traduced, and the glorious gospel of the blessed God is made to approve and advocate this 'sum of all villanies,' and from hundreds, aye, thousands of pulpits, do the professed ambassadors of Jesus insult him, by making his gospel to serve the worst of human passions, and to foster all cruelty and vice. There are about 250,000 slaves the descendants of white men,

and many of them might pass among us for our own race. I know it has become fashionable in certain circles to censure ministers of the gospel for meddling with this enormous sin; and we all remember the wild and coarse vituperation to which the ministers of New England were subject in Congress three years ago. It is not many years since Webster, speaking of 'traffic in slaves,' a necessary part of the system, said, 'I invoke the ministers of our religion, that they proclaim its denunciation of those crimes, and add its solemn sanction to the authority of human laws. If the pulpit be silent, whenever or wherever there may be a sinner, bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust.' This is true, though men may call it preaching politics. But we have higher authority than this. What did God say concerning Israel, and how did he direct his prophet to act in regard to national sins. Read Isaiah lviii. 1—6. Might not the word of God, spoken to Judah by Jeremiah, with very slight variations, be addressed to the government of this land, comparing the original declaration with subsequent practice: 'And ye were now turned, and had done right in my sight, in proclaiming liberty, every man to his neighbour; but ye turned and polluted my name, and caused every man his servant to return, and brought them into subjection;'—and may we not fear the threatening which follows: 'Therefore, thus saith the Lord, ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour; behold, I proclaim a liberty for you, saith the Lord—to the sword, to the pestilence, and to the famine.'—Jer. xxxiv. 15 fol.

It is a fearful thing for any nation to be under the displeasure of God, to perpetrate crimes, and perpetuate evils a thousand times more grievous than those from which his good providence delivered them.

And shall we, situated as we are, and blessed as we have been with resources all but boundless for blessing the world,—shall we become crippled within ourselves, shall we bow the neck to man's tyranny; having broken the yoke of the then mightiest nation upon earth, and that in the days of our feebleness; shall we *now* allow a mere handful of tyrants to lord it over us, and tell us how far freedom shall go, and where and when men shall be free? Shall we lie down in submission, and accept any interpretation of law the tools of tyrants may be pleased to give us? Ah, then,

> "Derision shall strike us forlorn,
> A mockery that never shall die.
> The curses of hate, and the hisses of scorn,
> Shall burden the winds of the sky."

Already liberty lies bleeding on our borders, and cries for aid: shall it cry in vain? The time has come when freedom must assert among us her eternal rights, or be trampled out. Should not we now humble ourselves before God, that we have been so recreant to our trust; that the principles for which our fathers fought and died, and which they bequeathed to us, have been tampered with, until they are pronounced false in the highest court in the land, and *there* decided that there are in this land three and a half millions of persons who cannot be citizens of the United States, nor claim the protection of her laws.

Is it not time for us to humble ourselves before God, for these things, and in the near prospect of strong proofs of his displeasure? Nor is it enough to humble ourselves before Him. Humility is but a part of repentance. There must be a reassertion of those principles for which our fathers took up arms, another conflict to place them on high, in the sight of the world, and to make them the basis of our

national policy. Only as this is done can we avert the evils which threaten us, or enjoy the presence and protection of a righteous God. Whether the conflict before us shall be achieved by peaceable means, or by civil strife, is known to Him only who rules over all, and raises up or casts down the nations of the earth, as pleases Him. He has taught us that 'righteousness exalteth a nation, but sin is a reproach to any people.' Who can tell but He may, in answer to the prayers of his people, so dispose the hearts of all as to bring this question to a peaceful and honourable issue. For this let us pray and labour, trusting in Him who hears the cry of the oppressed, and will avenge them.

However dark this picture may appear, it is far short of what might have been presented. I have not referred to the iniquity which made Texas what it is, after slavery had been there abolished; nor to the war with Mexico; nor the marauding expeditions against Cuba; nor to what is now going on in Central America. I have passed over the butcheries of Kansas, and the laws enacted and in force there—laws which none but hardened barbarians could conceive; nor to the returning barbarism, of which so many indications have been given — all of which are traceable to slavery. I have not brought before you the corruptions of our courts of law; nor the awful prevalence and rapid increase of crime. Time would fail to enumerate the proofs that, as a people, we have ourselves, or have allowed others, to trample upon the dearest rights of man; or the proofs that vengeance, long slumbering vengeance, is drawing nigh. The Lord will be a refuge for the oppressed. When he maketh inquisition for blood, he remembereth them. The wicked may say in his heart, 'God hath forgotten; he hideth his face, he will never see it:' but it is not so. He beholds all; and he hears the cry of the downtrodden. When we remember that from thousands of christian hearts, beating in the bosoms of slaves, agonizing cries ascend to Him who reigns in righteousness, can we be surprised that there are signs of coming vengeance, and that we may soon be called upon to defend for ourselves the liberty of which we have helped to rob them; and to endure some of those miseries which, with our connivance, have been poured out upon them in full measure. We know who has said, 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth the soul, doth not he know it? and shall not he render to every man according to his works?' Now, *now*, while so many blessings remain to us, for which we should be devoutly thankful, let us humble ourselves before Him who is of purer eyes than to behold iniquity, and by every means in our power seek to avert the evils impending over us. But if civil discord and strife, if conflict and blood must come upon us, let us be found on the side of God and right; ever striving to promote his glory, and the best interests of mankind—till tyranny of every kind and name, and all injustice, shall be banished from the earth, and the holy principles of the gospel shall fill the world, and JESUS reign over all."

After delivering this "solemn protest," our esteemed relative became, like many others, a marked, and probably, a doomed man. Like Mrs. Stowe and many others, he felt himself no longer safe even in New England. Mr. Goadby is now pastor of a baptist church in Montreal, safe, we hope, from the outrageous violence of wicked and bloody men.

Spiritual Cabinet.

"THE CHRISTIAN MINISTRY A STEWARDSHIP."

BY WILLIAM S. M. AITCHISON.

This Ministry is a tried expedient. What has been the chief instrument of a secondary kind that has gathered and nourished, built up and organised, the true and spiritual churches of Jesus Christ? We answer—the *Ministry*. What has originated, and developed, and laboured most assiduously in the great work of modern missions, and all great objects of benevolence?—the *Ministry*. What formed the nucleus around which the faith, and patience, and love of the martyrs and confessors of the Church of the Waldenses, the Reformers, the Covenanters, the Puritans, and myriads more gathered and crystallized into forms of surpassing beauty?—their *Ministry*. What has left a rich and glorious literature to the church, as the result of self-denying labour, which will be read and prized whilst a soul is left on the earth capable of appreciating the worth of the lofty productions of sanctified intellect, or a weary "pilgrim" remains to be cheered on his way to "the saint's everlasting rest?—chiefly the *Ministry*.

Responsibility.—All men are responsible, each man according to his "talents," to that great system of invisible moral government by which we are constantly environed, and from whose superintendence there is no escape. But no man fills a position of equal responsibility with that occupied by a christian minister. The apostle thus assigns the essence of our responsibility—"They watch for your souls as they that must give account." And in his address to the elders of Ephesus, he intimates the possibility that a minister may not be "pure from the blood of all men." If we are not, therefore, faithful to our trust, then we must at last stand before Eternal Justice, convicted of having aided in the ruin of souls—a sin for which human thought has no adequate conception, and human language no words appropriately to define. We are responsible that we declare to men "the whole counsel of God"—that we give them warning of every hurtful thing by which we perceive that they are ensnared—that we point out those erroneous views of truth which may misguide them to their own destruction—that we adopt every measure, seize every wise opportunity, use every precaution to save them from death and guide them to heaven. How solemnly all this is put by the Apostle in his farewell letter to Timothy—"I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

Fidelity.—It is a comparatively easy part of our business, as Evangelical Dissenters, to be faithful in preaching orthodox sermons. It is *not* so easy so to act, in our more private intercourse with our people, as to acquit ourselves of fidelity towards them. It is very difficult to be so far uninfluenced by diversity of rank, and talent, and wealth amongst our hearers, as to fulfil our stewardship to the humblest, and poorest, and weakest of our flock, as thoroughly as to the richest and

most honourable. It is very difficult to labour on for years, perhaps in an obscure, poor, and uninviting sphere, with little that is congenial to cheer and animate, without emotions of weariness and discontent. And yet this constancy our Lord requires. He does not demand success—nor eloquent preaching—nor crowded and fashionable audiences—nor a wide field of labour, but he does require *fidelity* wherever you are. Whatever your external condition, his injunction is this, "Be thou faithful unto death, and I will give thee a crown of life."

Poetry.

THE LOVED AND LOST!

"The loved and lost!" why do we call them lost?
  Because we miss them from our onward road?
God's unseen angel o'er our pathway crost,
Looked on us all, and loving them the most,
  Straightway relieved them from life's weary load.

They are not lost: they are within the door
  That shuts out loss, and every hurtful thing—
With angels bright, and loved ones gone before,
In their Redeemer's presence evermore,
  And God himself their Lord and Judge and King.

And this we call a "loss:" O selfish sorrow
  Of selfish hearts! O we of little faith!
Let us look round, some argument to borrow,
Why we in patience should await the morrow
  That surely must succeed this night of death.

Ay, look upon this dreary desert path,
  The thorns and thistles whereso'er we turn;
What trials and what tears, what wrongs and wrath,
What struggles and what strife the journey hath!
  They have escaped from these; and lo! we mourn.

A poor wayfarer, leading by the hand
  A little child, had halted by a well
To wash from off her feet the clinging sand,
And tell the tired boy of that bright land
  Where, this long journey past, they longed to dwell,

When lo! the Lord who many mansions had
  Drew near, and looked upon the suffering twain.
Then pitying spake, "Give me the little lad:
In strength renewed, and glorious beauty clad,
  I'll bring him with me, when I come again."

Did she make answer selfishly and wrong—
  "Nay, but the woes I feel he too must share?"
O rather, bursting into grateful song,
She went her way rejoicing, and made strong
  To struggle on, since he was freed from care.

We will do likewise: death hath made no breach
  In love and sympathy, in hope and trust;
No outward sign or sound our ears can reach,
But there's an inward spiritual speech
  That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—
  Take up the song where they broke off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown,
  And our lost loved ones will be found again.

Reviews.

The Prophet of Nazareth; or, the One Story of the Four Gospels. With Preface by Rev. J. C. Miller, D.D., Rector of St. Martin's, Birmingham. London: Knight & Son.

This Book is a compilation from the Gospels of the history of our Lord; the very words of our authorized version are retained, but the chapters and verses are omitted, and the paragraph form is adopted. The arrangement is good, and the whole is comprehended in twenty chapters. A map of Palestine and a plan of Jerusalem, very well executed, are given, together with several spirited illustrations. Dr. Miller states, with some force, his reasons for not teaching children the history of the Saviour in any other words than those of the Holy Scriptures. We have no hesitation in commending this harmonious narrative, without note or comment, of the birth, life, sayings, doings, and death, of the Great Redeemer of the world in a new and attractive form, to the notice of our readers.

The Children's Harp; or, Select Poetry for the Young. London: Knight & Son.

Printed on good paper, illustrated by neat engravings, and encased in an ornamented cover, this little volume cannot fail of being a welcome present to the young. We have looked over its table of contents, and find, among some old familiar pieces, without which such a collection would scarcely appear complete, several that have not appeared in such a book of poetry for children before. It is well to encourage in the young a taste for poetry. Often have a few lines admired and committed to memory in youth, been recollected with advantage in future life, reminding us to avoid that which is evil, and cleave to that which is good.

Rills from the Fountain. By the Rev. Richard Newton, D.D. London: Knight & Son.

And the rills which run through the pages of this neat little book are clear and pure, sparkling too as they glide along with many bright thoughts and facts. Verily the children of this generation have advantages such as no other before them ever enjoyed. We often wonder whether they will improve them, and so become, when we are passed away, more wise and more pious, more devoted to their Saviour, and more zealous in promoting his kingdom in the world than their fathers have been. We hope they will be reminded that their responsibility will be proportionate with their privileges.

Daily Bible Teachings. Designed for the Young. By Thulia S. Henderson. London: Knight & Son.

This handsome book, as indicated by the title, is intended for the young. It consists of nearly 400 pages—one page for every day in the year. A striking or suitable passage from the Bible is placed at the head, the reflections on which are adapted to the capacities of the young, and enlivened by appropriate incidents and poetic selections. The doctrines it inculcates are evangelical, and a vein of earnest piety runs through the whole. We have pleasure in commending it to the notice of parents of families, teachers of schools, and all who desire the advancement of the young in the pleasant ways of heavenly wisdom.

Correspondence.

"REVIVALS IN WALES."

To the Editor of the Baptist Reporter.

Dear Sir,—Having read, in the January number of the *Baptist Reporter*, an account of some of the revivals in Wales, allow me to offer a few remarks on some of the statements made.

Among other ministers the Rev. R. G. Jones, of Bethesda Independent chapel, Merthyr Tydvil, stated the following:—"Last, but not least, I would mention the union prayer meetings held by Independents, Calvinistic Methodists, and Wesleyans. The Baptists, I am sorry to say, refused to join, after every effort to induce them to do so!"

Now, does not Mr. Jones know that the Welsh Baptist ministers of this town were *never asked* to join their union prayer meetings. It is true that a note was sent to one of the ministers, who was from home at the time, requesting him to attend one of their meetings, and that is all the effort, (to my knowledge after inquiry) to induce them to do so.

Besides the English Baptists here did join the English Independents and Wesleyans in holding union prayer meetings; and was not this well known to Mr. Jones?

Certainly the Welsh Baptists did not join the pedobaptists in this union; and you, Mr. Editor, inquire, "Was there not a cause?"

The fact of the case is this: that all the Welsh Baptist churches of this town, numbering altogether eleven, are strict communionists, and being so numerous, had formed union revival meetings among themselves, and held an union prayer meeting once every week in the different chapels alternately, and held an united open-air preaching meeting every Friday evening in some part of the town or other, where two ministers generally preached to hundreds of the inhabitants. That is not all, each chapel held prayer

meetings every evening, except the evening on which the union meetings were held, for weeks together; and in some of the chapels prayer meetings were held at seven o'clock every Sabbath morning. But during the winter these meetings have been discontinued until the spring, when they will be renewed again.

But the baptists are not idle now; they hold monthly revival preaching meetings in the different chapels of the district. These meetings begin on the evening of a certain day, and continue all the following day. And it is but justice to the Established Church to say that many of their ministers took an active part in open-air preaching this season.

Mr. Jones further says:—"I have no means of knowing whether either of these two denominations have received many members during this season."

Could Mr. Jones be ignorant of what the baptists were doing? On Lord's-day, Oct. 9, fifteen were baptized in the river Taff, when a powerful sermon was delivered to about 3000 persons; and this within one hundred yards of Ynysgau chapel! And several other baptisms have taken place, in the same river, in other places within the district, in the open-air, and in the presence of large concourses of people.

Notwithstanding all this, the Independent ministers who live on the spot profess to have no means of knowing what the baptists were doing!

I can assure you, Mr. Editor, that the Independents of this town rather blow their own trumpets than publish anything favourable to the baptists.

With regard to the number added to the the baptist churches of Merthyr this season, that will be seen in the following statistics, which I can assure you are correct, having spared no labour to obtain them.

Names of Churches.	Names of Ministers.	No. baptized since June last.	No. of members in the Church.
Zion	Lately deceased	19	346
Ebenezer ..	J. Lloyd	14	250
Caersalem ..	E. Evans	15	300
Aberaonald...	J. Evans	13	180
Hebron	T. Roberts	21	224
Troedyrhew	W. Jenkins	11	180
Bethel ...	J. Jones	17	145
Elim	J. D. Evans	34	260
Cefn	R. E. Morris.....	3	70
Tabernacle .	R. D. Roberts	13	340
Moriah ...	W. Lewis	11	300
*High Street	G. W. Humphreys ..	33	240
*Beulah	J. Williams	3	61
*Enon	H. Evans	40	190
14 chapels.	13 ministers.	243	3,096

* The last three chapels are English.

It will be seen by the above statistics that 243 persons were baptized since last June; a great number have been restored; and there are scores now before the different churches as candidates for baptism. The state of the baptists in Merthyr is very promising; they are as numerous, if not more numerous than any denomination here.

I must now conclude these remarks, thanking you, Mr. Editor, for the valuable space allowed me.

JOHN S. EVANS.

Merthyr Tydvil, Jan. 17, 1860.

P.S.—The Rev. Evan Jones states that Ynysgau is one of the largest chapels in Merthyr. The largest chapels here belong to the baptists, and are much larger than Ynysgau. The Independents themselves have chapels much larger than Ynysgau. In fact I could reckon from ten to a dozen chapels here much larger than Ynysgau. J. S. E.

Christian Activity.

ON TALKING WITH THE UNCONVERTED.

THE power of speech is the sole prerogative of man on earth. The christian should use it, for his Master did, both in his public addresses and private talk with individuals. So did his apostles. So must we. It may be questioned whether more good is done by public or private teaching. But both are done by talking—for preaching is talking, and talking is preaching. Let every man then say unto his neighbour, "Know thou the Lord."

In talking with your friend or neighbour, present the *Truth* as it is in Jesus to his mind. Settle it in your heart that

the truth is your only legitimate instrument; that it alone can convert and sanctify, and that if you honour it, the Spirit, its author, will honour you.

Present it in its simplicity, and without controversy. In speaking of it, assume that it will be admitted as the truth of God. If important truth is disputed, still do not run into disputation. In most cases it is used as a diversion, and you must not be diverted. Go at once to such truths as are undisputed; you will find that the most sceptical often still hold truth enough for their condemnation. Work one admitted portion of truth into the conscience, and it will clear the way for the rest. He admits there is a God; does he worship, love, and trust him? He believes himself a sinner; does he repent of sin? He allows a life to come; does he make this short life a preparation for eternal life?

If the truth is undisputed, then apply it to his conversion. Place conversion before him as one great act of the mind—the heart—that by this act he is to renounce the world, its honours and its pleasures, as his supreme good; and embrace, with the preference of affection, the love, service, and favour of God as his portion for ever.

As conversion includes repentance and faith, you may illustrate the one by the other. Show repentance to be a right state of mind with regard to sin; that sin is exceeding sinful, opposed to the Divine government, and bringing ruin on ourselves; and that when thus seen it produces sincere sorrow, and constrains us to forsake and avoid it as the "abominable thing" that God hateth.

Explain, that while this is a right state of mind, there is in it nothing of merit; that still he is guilty and still deserves punishment; that there can be no remission of sin and death without an atonement. Show that this atonement is in Christ—that it is for the chief of sinners—that it is adequate and sufficient, so that God can be just, and yet accept and justify the sinner who believes in Jesus.

Now let him know that he is invited, nay, that he is commanded to this; that there is no hinderance but in himself; that to refuse to believe in Christ is to rebel. If he sweetly yields to the truth, encourage him. If he resist, quibble, or rebel, unfold to him the wickedness and wilfulness of his heart, and throw on him the whole weight of his own responsibility. Suffer him not to talk about Divine sovereignty and free will; this is mere trifling. He may have imbibed false notions on them; beneath them lies the deep consciousness which he cannot disturb, that he acts freely, and that he is fully responsible for his actions. Shut him up to the conviction, that if he is lost, he destroys himself; that if saved, he is saved by the grace and mercy of Christ.

Surround him with motives. Speak to him of himself—of his capacities to know, to love, to enjoy—of the life to come, and his own personal immortality. Speak to him of God as a Father—lamenting his departure from his presence—inviting him to return—spreading out his arms to receive him in anticipation of his return—rejoicing over the erring child that was lost and is found. Speak to him of Jesus, who dwelt in heaven, but who came "to seek and to save that which was lost." Tell him of his poverty and his tears; of his life and his death; and assure him it was all for his sake. Tell him of his pity, his power, his love; and repeat his own gracious invitations to him till they melt on his ear, and sink deep into his heart. Speak to him of the grace of the Holy Spirit. Tell him that the Spirit says, "Come"—that he is not to wait for the Spirit, but that the Spirit waits for him.

Whatever truth seems to get nearest to his heart, enlarge on it—urge it—as though your own life were in it. Urge him to renounce reluctance and delays, and go now as one ready to perish to the Saviour.

But the fear is, that when you leave him, one half of his impressions will vanish; so induce him to regard it as a crisis in his life; that if he does not decide for God now, he may be confirmed in sin. Entreat him to pause—to retire—to consider. Salvation is impossible without consideration. A day or two might well be redeemed from business, to dispose of this greatest of all pursuits. A more favourable time, tell him, may never occur. Press him to decide now. Indecision is sin.

If opportunity permit, offer to pray with him. If an impression is made, he will thankfully accept it. Let your prayer suit the occasion. It should spring from what has been said and felt. Enlarge with tenderness on what has

most affected you or him. Much will depend on the spirit of that prayer. Many a sinner has submitted in prayer; but feeble prayer, at such a time, hardens the heart.

If you cannot pray with him, pray for him. Indeed, through all your talk, and in all its discouragements, your silent prayer should be rising to heaven.

If happily you are conscious of having made a salutary impression, then be careful not to injure or weaken it before you separate. Beware, at such a time, of sinking down to ordinary topics and innocent pleasantries. Speak not of other objects. Retire, and induce him to retire. Leave him with that solemn and affectionate manner which springs from feeling aright, and which is so likely to minister grace to him. I have seen the most promising effects withered at once by three minutes' light or ill-timed conversation afterwards.

Let the spirit of your intercourse be eminently christian. To be so you must watch against formality. Those who give themselves to talk on religious subjects, frequently settle down into certain modes of expression, in which there is little living power. Such persons may be busy, but they effect little. If words are to convey life, they must be living words.

Be faithful. Nothing can be more important. You profess to speak to others on their highest interests; you are aware that such are mostly reluctant to know the truth; but you can hardly be said in any sense to engage in such a service without the resolution to be faithful. Yet here many are deficient. They either want courage for the occasion, or they want a living conviction of the truth they should utter. They cannot give pain; they cannot be direct; they deal in hints, but not in assertions; they go about and about the subject, but they do not speak to the person. Such individuals flatter themselves that this course springs from kindness of heart. There may be much kind feeling in such conduct, but is it right? Is it kindness on the whole? If the evil we wish to cure is uncured because we have treated it with too gentle and trembling a hand, should we flatter ourselves on our kindness, or blame ourselves for our unfaithfulness?

This service requires a firm hand and a truthful tongue. We owe something to delicacy, but much more to the salvation of our friend. We must be willing to give pain, if we may bring peace. Even the hopes and consolations of the gospel must be so used as not to diminish, but to increase conviction of sin, and the humiliation of the spirit before God. Be direct; be personal; be earnest! You must be free of your neighbour's blood. You must utter the truth, whether he hear or forbear.

I greatly admire prudence; and here it is eminently necessary. Yet there is a fear that it may be misapplied. It has often been another name for false shame and selfish negligence. By all means be wise—wise to observe character, to mark occasion, and to adapt means; but decline the wisdom which is always waiting for some better occasion, which fixes its eye on the difficulty only, but forgets the extremity of the sinner, who tomorrow may be beyond the sound of any human voice.

Meekness springs from true wisdom, and it is indispensable. Without it, fidelity would become severity; and severity would harden the heart. Many have laboured hard and faithfully without profit, when the gentleness of Christ might have made them great. You need the meekness which is without assumption, which is gentle in manner and in tone; which cannot be irritated or provoked; which is always prepared to render good for evil. In such meekness there is might.

An excellent minister in America referring to his conversion, said, "When I was yet a young and thoughtless man, a pious deacon addressed me about my salvation. I was angry; my heart rose in bitterness against him. I reproached him; pointed out the inconsistencies of professors; talked indeed like a madman, while my conscience was grinding me like a millstone. He bore it all with meekness perfectly unmoved. If he had only given one retort, shown one angry feeling, it would have relieved me. His christian meekness was too much for me. I went into the wood, smarting from my wounds, fell under what he had said to me, and went and asked his pardon." This was the time of his conversion; and he owed it instrumentally to the christian temper of his friend. Wisdom is mighty; meekness is mighty; but the meekness of wisdom is *almighty*.

Narratives and Anecdotes.

ANIMATED NATURE IN CEYLON.

The aspect of Ceylon, on all sides, is represented as being exquisitely beautiful. The traveller, as he approaches the coast, says Sir Emerson Tennent, is "entranced by the vision of beauty which expands before him as the island rises from the sea, its lofty mountains covered by luxuriant forests, and its shores, till they meet the ripple of the waves, bright with the foliage of perpetual spring." The Oriental poets exhausted their invention in endeavouring to find out adequate images to which they might liken this Paradise of the East, and Ceylon is, accordingly, known by a variety of such gorgeous phrases as the "island of jewels," a "pearl upon the brow of India," and "the land of the hyacinth and the ruby." But all is not gold that glitters. After the fascinated stranger has made an excursion into the interior, he begins to feel himself in a condition to appreciate the full force of that singular advantage which the Blind Traveller used to boast that he possessed over all other travellers—to wit, that he could not be taken in by appearances.

It is distance in this case, as in many others, which lends enchantment to the view. On closer examination, we find cause to abate our raptures.

Animated nature in Ceylon presents a formidable variety, and addresses all the senses with alarming activity. The air, the earth, the waters, the jungle, the forest, the rock, the vegetation of every kind, and the very house you inhabit, are alive with infinite forms of vitality, that render existence a continual conflict of attack and defence. Myriads of butterflies, wasps, bees, and beetles, boom and clatter through the air wherever you move; the forest is a tremendous orchestra, at which every kind of instrument assists, from the tatoo of the cicada, to the shriek of the squirrel; the earth teems with insects in a condition of perpetual motion; wherever there is the presence of humidity, frogs of frightful dimensions keep up an eternal serenade, in that dismal kind of music of which they possess the exclusive copyright; and musquitoes thicken the atmosphere, with results that are familiar to all readers of books of Eastern travel. If you happen to shake a bough overhead as you ride through the jungle, you bring down showers of ticks on your ears, eyelids, and neck. However cautiously you may proceed, centipedes, sometimes nearly a foot in length, will insinuate themselves into the creases of your sleeve, and crawl over your skin; and when you travel in the lower ranges of the hill country, cohorts of land-leeches will attack your horse's fetlocks, hanging to them in "bloody tassels," while others, rearing themselves on the tips of their tails, in the manner of a cobra, will dart upon your ankle, and ascend your leg, sometimes mounting to your throat, till they find a convenient place to strike. These are discomforts. It is true, you are in a country where you may study natural history under extraordinary advantages; where there are oysters almost a foot long; marine musicians (species unknown) whose choruses from the bottom of the sea are infinitely more marvellous than the songs of the sirens; and fish that make distant journeys by land over burnt-up grass and dusty roads, without suffering the slightest inconvenience from a broiling sun. But, unless you are prepared to relinquish all interest in a quiet life, these curious investigations will hardly compensate you for being kept day and night in a state of incessant alarm and irritation.

You imagine, perhaps, that you may escape your tormentors by shutting yourself up in the house. You are mistaken. Within doors you are a shade worse off than in the open air. The red ants alone would be sufficient to render life intolerable; and to them must be added the ingenious termites. These wonderful little creatures are more numerous than the leaves of the forests, or the sands of the shores; and they possess the additional merit of being ubiquitous. They work with a vigour and rapidity so astounding, that while you are at dinner they will construct one of their domed palaces, or ant-hills, at least six inches in height, and twelve in diameter, under the table. Their ravages are awful, and on a scale of grandeur which, considering their individual *physique*, affords a fearful example of what may be done by unanimity.

They will eat into the timbers of a house till they leave nothing but the skeleton masonry, destroy the contents of a portmanteau in a single night, tunnel a gallery through a shelf of books on their march to remoter inscrutable depredations, and, by burglarious processes known only to themselves, break into the strongest presses, and reduce all manner of records and documents to powdery fragments. Flies, whose capacity of generation appears to outstrip even that of the termites, invade your apartments in such swarms, that they frequently put out the lights; and on the occasion of a dinner party, it is customary to kindle fires on the lawn, for the purpose of diverting their attention, and to keep the house closed and darkened till the guests arrive. The emerald eye of a hungry leopard may sometimes be seen glaring through the foliage on the outskirts of a town, and your gardens are infested by troops of wild monkeys from the neighbouring forests. Crows are so familiar that they will enter every apartment to which they can obtain access, pull out the contents of ladies' workboxes, steal kid gloves and pocket-handkerchiefs, and open paper parcels, and undo the knots of napkins, to ascertain if they contain anything eatable. Your tame elephant will watch till the coast is clear, walk into your dining-room, and deliberately sweep away a sideboard of glass in search of dainties. Lizards permanently reside on the premises, and the moment the lamps are lighted, come out from their recesses. Rat-snakes consider themselves entitled to be domesticated in the establishment; scorpions take up their quarters in the sleeping apartments and wardrobes, where they snugly settle themselves down in the folds of loose dresses; and cobras glide about the house at pleasure, in some instances aspiring to the functions of the watch-dog, in addition to those pursuits for which they are generally supposed to have a greater aptitude.

These inconveniences may possibly, to adopt an expressive phrase, be nothing when you get used to them. But the getting used to them is the difficulty. In the meanwhile, there are ample sources of high enjoyment afforded by noting the vicissitudes of the seasons, and examining the zoology of this luxuriant island. We wish our space permitted us to extract some of Sir Emerson Tennent's admirable descriptions, especially his account of a monsoon, which is a picture in words such as Turner might have done in colours.

Amongst the many striking observations he makes upon the multitudes of living creatures, of whose habits he has collected the fullest particulars that have yet been published, we may particularly note the following circumstance—that there is "a degree of order in their arrangements, almost a system in their hours of appearing and retiring, that serves, when experience has rendered them familiar, to identify each period of the day with its accustomed visitants, and assigns to morning, noon, and night their peculiar symbols." The fact pointed out in this passage prevails generally in other countries, but less marked as to regularity than in Ceylon, where the distribution of time and movement seems to be so exact, that we might suppose it to have been enacted by the Parliament of Birds, Beasts, Reptiles, and Insects, in solemn conclave assembled.

The chameleon is a native of Ceylon, and is found in the dry districts of the northern part of the island. A more singular peculiarity than that of its suffusion of various colours is noticed by Sir Emerson Tennent, who draws attention to "the imperfect sympathy which subsists between the two lobes of the brain, and the two sets of nerves which permeate the opposite sides of its frame." The sectional actions, so to speak, are so entirely independent of each other, that one side may be fast asleep while the other is wide awake. Nor can the creature by any effort bring these antagonistic forces into harmony; and it is said to be unable to swim (a fact, by the way, which might be easily tested), from its inability to get the opposite muscles to act in concert. We may mention, as a pendent to this curious statement, a somewhat similar discovery made by Mr. Rarey in the nature of the horse. We have heard him say that he has met with horses whose sensibility to the touch, or sense of alarm, was only partial, being wild and unapproachable, or, to use the technical term, vicious on one side, and perfectly tame on the other. There is, however, this important difference between the two cases, that the one arises from temporary causes, and the other is organic.

Baptisms.

FOREIGN.

EAST INDIES, *Nagpore.*—On Aug. 13, the Rev. Adam White, missionary of the Free Church, was baptized by a young officer.

Dacca.—The Rev. R. Robinson writes, Sep. 22nd:—"On sabbath before last, the 11th instant, I baptized *two* privates belonging to the detachment of H. M. 19th Regiment stationed here. Within the last fourteen months I have been privileged to baptize *seventeen* men."

Agra.—Mr. Broadway writes, Sep. 29. "Last evening I had the pleasure of admitting by baptism into our blessed Lord's church three persons, namely, Corporal Jackson of H. M.'s Rifle Brigade, a Musalman, and a Hindu of the Rajput caste. May they have grace to continue faithful to the end. The chapel was full, and I pray the Lord will be mercifully pleased to incline the hearts of those who came in to witness the administration of the ordinance, to follow the example set them before their day of acceptance passes away."

The *Oriental Baptist*, from which we extract the above, mentions also in Dec. the following recent baptisms. "Although we are not privileged to record any thing like an extensive awakening, yet we are able to state that some baptisms have taken place in and around Calcutta within the last few weeks. Five girls from Miss Packer's school, together with the son of a native preacher, were baptized at Alipore; two or three persons at the Colingah chapel; one (Sujaat Ali's daughter) at Intally; one at the Lal Bazar chapel, and two at the Circular Road chapel. May these tokens for good prove to be like drops followed by copious showers of blessing."

Cuttack, Orissa.—Mr. Buckley writes, Oct. 17. "On the first sabbath in this month, eight were baptized (five of whom were from the Boys Asylum), and we have now five candidates for baptism, and two for restoration. We could easily have the number of candidates much larger if we desired to swell the list with names, but we are anxious only to receive those who give a fair and credible profession of a saving change. I have never seen so much general concern about salvation among our people before. The baptismal day was one of much holy pleasure. Thoma preached a stirring sermon in the morning, on the prodigal son, after which brother Brooks baptized the candidates. In the afternoon brother Taylor (who was unexpectedly with us) delivered an address at the table, on the preciousness of Christ, and I spoke to the candidates from 'Let not him that girdeth on his armour boast himself as he that putteth it off.' An expository discourse in English in the evening, on Paul's prayer for the Ephesians (iii. 14. 21.) closed the sacred engagements of this interesting and happy day. O that we may see many more such days of the Son of man."

DOMESTIC.

LIVERPOOL, *Great Cross Hall Street. Welsh Baptists.*—After an affectionate sermon to the young on Lord's-day evening, Jan. 18, Mr. Thomas, our minister, immersed eight males and one female, Two were sailors, and one was a youth of fifteen. They were all connected with the sabbath school, either as teachers or scholars. I might state that the Welsh schools are conducted in some respects different from the English; and I believe our English friends would not lose anything if they took a leaf from our book. Our schools are composed of both adults and children; the former, in many instances, being the most numerous. Young, old, and middle aged males and females meet together to improve themselves in reading and expounding the Scriptures, and the several classes are conducted by experienced and well-informed christians; something similar to the Bible classes in the English schools. Thus meeting in classes gives a good opportunity to impress on unbelievers the necessity of seeking the Lord, and much good is done by this means. It also causes a spirit of inquiry into the Scriptures amongst those who attend. In the church there is a very healthy and good spirit pervading the members. All are desirous of lending a helping hand in the cause of Jesus. The cold, distant, dormant spirit is fast receding, and a new life, "the first love," is replacing it; and we pray God to continue it. The prayer

meetings are more numerously attended than ever, not only by members, but by anxious inquirers, who we expect to see meeting after meeting declaring for the Lord. United prayer is having its effect. God is hearing and blessing. We have several yet waiting for baptism, and backsliders, some of whom had given a bad report of the land, are returning with sorrow for ever having given place to the devil. J. S. H. E.

STAFFORD.—We have much pleasure in reporting another baptism here. Three more friends have followed their Lord down into the watery grave, in accordance with his Divine command. Two were husband and wife. The latter had been decided for some time, and now she had the unspeakable pleasure of making a public profession of her faith in company with her husband. The other is a young man who had to endure some persecution in thus avowing his attachment to the Saviour. They were publicly baptized in the theatre on Jan. 8th, before a crowded congregation, much larger than had ever been seen in the place when used for the purposes for which it was erected. Our pastor preached from "How long halt ye between two opinions?" "Choose ye this day whom ye will serve." We thank the Lord for all his kindness towards us. On the next sabbath these were received into fellowship with us.

J. L.

BRAINTREE, *Essex*.—In my last report, about two months since, I was happy to inform you of a great and good work that was going on amongst us. Our pastor, Mr. Mostyn, had then about thirty inquirers under his care. Seven of these have fully decided for Christ, and were baptized on sabbath morning, the 8th Jan. The spirit of inquiry is yet increasing. Our prayer meetings are well attended, and the house of God is filled. "Rejoice with them that do rejoice."

A. A.

CRADLEY, *Worcestershire*.—On Lord's-day evening, Dec. 25, after a discourse by our pastor, Mr. D. Jevons, on "Baptist Martyrs," five believers in Christ were baptized as their Lord and Saviour was by John in Jordan. Two were husband and wife, who had been Independents for many years, but being convinced that immersion was the right mode, they thus followed Christ, and have now joined our church. Others are on the way. S. D.

AIRDRIE.—Our progress has lately been of the most cheering description. Since I wrote you last we have been highly favoured with a time of refreshing from the presence of the Lord. Our pastor, Mr. Dunn, baptized twenty-seven, thirteen males and fourteen females, Sep. 18; on Nov. 20, five; on Dec. 18, four; on Dec. 25, three; and on Jan. 8, two. It is only twelve months since Mr. D. came amongst us, and upwards of seventy have been added to the church. May they all prove faithful unto death. A good work has also been going on at Drumclare, where, in May last, our pastor organized a church of twenty-four members; now they number about ninety, most of whom have been baptized by our pastor. Mr. Abercrombie now acts as the pastor of the church, and his labours have been greatly blessed. A marvellous change has been effected in the village, which was once notorious for its drunkenness and blasphemy. But the song of the drunkard has been changed into a hymn of praise; and the bold blasphemer has become a humble worshipper. In short, the people in their hearts and in their lives seem to have become new creatures—old things are passed away, and all things are become new. May they all hold fast their confidence in Christ Jesus unto the end.

Y. W. W.

KETTERING.—On Thursday evening, Dec. 28, Mr. Mursell immersed eleven candidates. Amongst them were a father and daughter, and a mother and daughter. The young persons were most of them from the bible classes. Although a great number of people were present, the greatest order prevailed, and the scene was one of much solemnity. We hope to have to report again shortly. E. W.

[We cannot refrain from noticing one remark in this brief report—"The scene was one of much solemnity." So a baptism, which is a figure of a *burial*, ought always to be. We shall never forget the solemnity which the late excellent Mr. Mack, of Clipstone, threw around a baptismal service. We by no means wish to dictate to our brethren, but we submit to their serious consideration whether, in administering this solemn ordinance, it would not be as well to adhere simply to the form of sound words prescribed in our Lord's commission, without singing between the immersion of the candidate, or talking to them when in the water, or any other proceeding, which always appear to us as human intrusions upon the solemnities of the divine ordinance.]

IRELAND, *Coleraine*.—Mr. F. Wills, pastor of the baptist church, Kingsgate chapel, Holborn, when giving a very interesting report of his late visit to the scenes of revival, says, "I was privileged to administer the ordinance of believer's baptism three times to nine persons, some of them recent converts who had been convinced of this duty by reading the Scriptures for themselves. They have no settled pastor over the baptist church at Coleraine, still thirty-nine persons have been baptized within the past three months, including the nine mentioned above."

Coalig.—Mr. John Brown writes, "During the last three months, sixteen have been added to our fellowship, viz.:—thirteen by baptism, and three by restoration. Besides these, I have five applications, and expect that more will soon be made. All these save one, whose conversion is dated about a year back, have been brought to a saving acquaintance with Christ, within the last six months. Most of them were utterly careless before, and the change in their conduct is consequently the more remarkable. Perhaps a few particulars about some of them may not be uninteresting." Mr. B. then furnishes some remarkable facts respecting the candidates of a very pleasing character, some of which we have marked for insertion next month.

OXFORDSHIRE.—"On sabbath morning, Dec. 18, the ordinance of baptism by immersion was administered to a young lady of Bampton. The spot chosen for the celebration of this rite was the mill stream at the village of Alvescott, about three miles from Oxford. The officiating minister was Mr. Doe, of South Moreton, near Wallingford. A large number of persons were attracted to the stream to witness the performance of the ceremony, so very unusual at this inclement period of the year. In the previous night the thermometer had fallen so low as eight degrees. On the morning of the day the ice had to be broken and removed, so as to permit the immersion to take place, and the candidate underwent the ordeal with an amount of determination, resolution, and zeal but rarely found."—*The Alliance Weekly News*.

CATSHILL, *near Bromsgrove*.—We had a baptism of a young female in November, and of two brothers on the first day and sabbath of this year. We hope soon to report again. W. W.

FORNCETT, *Norfolk*.—The friends who have sympathised with us in our former depression will be glad to learn that, through the favour of God, promising additions by baptism have been made on each first sabbath in the month for the last four months. Four were also baptized on the first day of this year. Two were husband and wife. Of three of these it may truly be said, they are "brands plucked out of the fire." We have more hopeful cases. On Monday, Jan. 2, we set apart three brethren as deacons at Moulton, our new preaching station; and this was an interesting service.

RAGLAN, *Monmouthshire*.—Mr. Johnson, our minister, immersed eight young persons, six males and two females, on what is called Christmas-day, who were received into church fellowship. During the past year our minister has baptized forty, and eleven have been added by letter and restoration, making an increase of fifty-one to the church during 1859. J. S.

HULL, *George Street*.—In December, our pastor, Mr. O'Dell, baptized four believers in the Saviour. One was the wife of one of our most active and zealous members; the others were young people. We are happy to say that we have several more waiting to follow their Lord in the same way. M. E. P.

MARSBROOK, *Salop*.—On the first sabbath of the new year three believers were buried with Christ in baptism by our pastor, Mr. T. Rees, late of Haverfordwest College, when Mr. Wilks, of Oswestry, preached. More are on the way. J. W.

BARNSLEY.—Seven disciples of the Saviour were baptized by our pastor, Mr. Brown, on the first Lord's-day in November. H. M. W.

WALES.

Cardiff, Bethany.—We had a baptismal service on the first sabbath of the new year, when Mr. Tilley immersed three males and four females. Two were husband and wife; they were well-known characters in Cardiff, having been great drunkards, and both of them notorious swearers. Mr. Edwards, the town missionary, to whom they are much indebted for his unwearied exertions on their behalf, says, that of all the houses in the town theirs was the one he most dreaded to enter. They were such awful blasphemers—the woman especially; so that

even her son-in-law (although himself an ungodly man at the time) was so shocked at her profanity that he reproved her for it. One evening, when Mr. Edwards was conducting a prayer meeting, in a house adjoining theirs, they came to the door out of curiosity to hear what was going on. They were soon visibly affected by what they heard. At length the man's feelings overpowered him, he could not control them any longer, but fell down on his knees and prayed fervently for mercy. It was evident to all that the spirit of the living God was at work in subduing this hardened sinner, and bringing him as an humble suppliant to the foot of the Cross. Since that time their conduct has been most exemplary, constantly attending the means of grace at every opportunity, both on week days as well as on the sabbath, and have now given the most satisfactory evidence that they are new creatures in Christ Jesus, having passed from death unto life. The change is indeed wonderful and marvellous in our eyes. It is the Lord's doing, and to Him be all the glory! Another was the son of a member. They were all added to the church. J. J.

Swansea, York Place.—Mr. Hill had the pleasure of baptizing eleven candidates on the evening of the first sabbath of the year. More are on the way to Zion. J. T. W.

Cardigan.—We have had several additions by baptism since our last report. On the evening of Dec. 9th, we had a very interesting English service, when our pastor, Dr. Davies, delivered an argumentative discourse from Acts ii. 37—41, proving from both the Old and New Testaments that the word "children" was by no means to be taken for infants, as may be seen from numerous passages. Some would argue, he said, that as infants were admitted to the church in heaven they ought to be on earth. It was his belief that there were no infants in heaven, for as soon as the infant soul was withdrawn from the body, it became as one of the "spirits of just men made perfect," able to comprehend infinitely more than the wisest man that ever lived on earth whilst in a mortal state. Infants, therefore, are not disqualified to receive baptism so much on account of their age, but because of their want of capacity to understand and profess the truth. At the close he baptized two young sisters, who, together with their parents, are members of our church, but mostly attend the English Independent chapel, that being the only English place of worship in the town. They are connected with our sabbath school, and are making good progress in the Welsh language. But we hope to have English services of our own ere long, for the convenience of the many friends who are unable to understand our language. On Jan. 8, two seamen were also baptized by Dr. Davies. We have a special prayer meeting every month on behalf of this interesting class of men, so much exposed to dangers and privations at sea, and numerous temptations on shore; and, blessed be God, our prayers are thus often answered. In your last you wished to have some reports respecting the Revivals in Wales, especially in the baptist churches. I am not able to produce such as you wish to have and ought to have, but I send you the following statistics from June 1858 to June 1859, being our last association year. M. D.

Churches.	No. of Churches	Baptized.	Restored.	Received by Letter.	Excluded	Died.	Dismissed.	Clear Increase.
Cardigan and Carmarthen ..	73	1876	345	199	102	166	199	1953
Glamorgan	86	1810	598	661	332	204	538	1995
Monmouth	55	853	385	215	138	137	220	958
Pembroke	80	1351	194	69	104	131	65	1314
Brecon, Radnor, and a part of Montgomery	54	261	81	49	56	61	38	236
Denbigh, Flint, & Merioneth	40	754	172	156	123	88	130	741
Anglesea	31							
Carnarvon	29							
Total	418	6905	1775	1849	855	787	1190	7197

Several churches made no returns.

Baptism Facts and Anecdotes.

LOCAL CONTROVERSIES ON BAPTISM.

We have not had a grand battle on the baptismal question since the days when the "Doctor's disagreed"—when Carson, with his artillery of scripture and logic, attacked the masked batteries which the ingenuity and labour of Halley had erected. Some perhaps then wished that a more recent event in actual warfare had been anticipated, by that "Solferino" baptismal struggle being followed by a peace treaty as at "Villafranca." But it seems that disputants on this field of conflict are less willing to lay down their pens than despots are to lay down their arms. When the main bodies of armies cease to operate, then the "rifles" spread around their outposts are usually called in. But our local rifles wont drop the contest. First in one place and then in another we hear of them "popping off" at each other. There was recently, and we duly recorded the event, some sharp practice down in Lancashire yonder, between two skilful "shots," who played away at each other for several successive days—no, nights we mean—before vast crowds, who gathered from both sides to witness the dexterity of the combatants, neither of whom used either an "Enfield" or a "Minie;" but one, it is said, used a weapon of homely make from the banks of the Jordan, and the other a very ancient one of "long range" from the "plain of Mamre," warranted, he said, afterwards in the "land of Moab." Since that trial of skill—for it never was decided to the satisfaction of all which was the more expert marksman—there has been a kind of *guerilla* warfare carried on in various places. For these baptismal "rifles," on one side or the other, seem to be under no restraint. They will do as they please, and there is no "Commander-in-Chief" on either side to forbid them. Sometimes one who wears what is called a "sprinkling" uniform, lets fly a shot at him who wears the "dipping" uniform, and *vice versa*. Like the two combatants we have already referred to, they do not use the same instruments of warfare, neither do they resort to the same depôt for their ammunition; for some of them use very *coarse* powder sometimes; and so the fight is often carried on upon very unequal terms. We wish the time were come when even this war, interminable as it sometimes appears, shall be brought to a satisfactory end; when "Ephraim shall no longer vex Judah, nor Judah vex Ephraim,"

> "When e'en the dipped and sprinkled dwell
> In peace."

We have been drawn on into this train of thought in consequence of having received several local pamphlets on the baptismal controversy—a curious little "Book" from Margate; a "Sermon" by a clergyman in Lancashire, and a "Letter" in reply; a "Lecture" from Lincolnshire, &c. These we may hereafter notice, as we have opportunity; in the mean time, we hope that the combatants on each side will endeavour to "strive lawfully." It may be long yet ere we all "see eye to eye" on this much-disputed subject. And though we counsel our friends on what is called the "baptist" side of the question to stand fast by the testimony of scripture, both as regards the subjects and mode of baptism, we would remind them that they can well afford to keep their temper unruffled when attacked; and in these days of united prayer and effort for the salvation of men, we hope they will ever be found among the foremost to join with all "who love our Lord Jesus Christ in sincerity" in all such attempts to glorify God and honour the Saviour. Never let any of us forget the great fact, that until men are brought to trust on the death and resurrection of the Lord Jesus for salvation, baptism, which is a picture of both, will be of no avail to them. Let us aim, under God's promised blessing, to secure their salvation first, and then refer them to the New Testament, and to that alone, for further information on the duties which will devolve upon them as believers in the Great Redeemer of the world. This we may do without hesitation; resting on the firm conviction that the Word of God is the best book to which we can refer them for a clear statement of our views and principles. Indeed, in these days, we ought to presume that men will no longer submit to merely human dictation, but go at once to the highest source of information and guidance on all religious questions.

Sabbath Schools and Education.

THE GOVERNMENT GRANTS FOR NATIONAL EDUCATION.

From the special circular of the Congregational Board of Education, to which we referred in our last, we make a few further extracts.

"Believing that our churches are able to take their share in the work of popular instruction, without accepting the aid or submitting to the control of the State, we have sought to promote this object by training young persons of decided piety for the profession of teaching—by assisting schools in destitute localities with grants of school materials—by introducing improved books and apparatus, supplied, through the Depository, at reduced prices, and by establishing Model and Practising Schools to illustrate the best methods of teaching, and to exhibit, in practical operation, the principles of voluntary and religious education. 358 teachers have satisfactorily completed their course of training; 86 schools have been aided; the Depository has every year extended its operations, and the Model Schools, in which 700 children are taught, are nearly self-supporting.

We cannot, however, be indifferent to the injurious influence of the Government system on voluntary efforts, and to the strenuous exertions of various agencies which are seeking to undermine the independence of school committees and to discourage free action,—proceedings which, if unchecked, will place the entire work of popular education under the control of the State. To resist the temptation of pecuniary aid, and to maintain in our churches a living interest in the training of the young, which will render schools adequate support and secure for them the watchful superintendence of the friends of education, is not an easy task; and in urging you to adhere to the principles our denomination has always held sacred, we are performing a duty which we should willingly decline if deep conscientious convictions did not render it impossible. You are, however, aware that no department of benevolent effort is free from difficulties—that the cause of God has usually been advanced by personal sacrifices, and that efforts by which christian faith and liberality have been severely tried, and which have demanded absolute adherence to principle, and simple reliance on the Divine blessing, have most largely promoted the glory of God and the well-being of man. We submit therefore with confidence to your calm and thoughtful attention the following considerations in justification of the position we have taken; and we cherish the hope that you will not only resist all attempts to compromise your principles, but will enlist on behalf of voluntary education an energetic determination which will conquer temporary difficulties and preserve for that freedom of action—to which we are so largely indebted for the extent of our civil and religious liberties, and the influential position of our country—its proper share in the formation of public sentiment.

The condition of receiving aid under the Minutes of Council is, that religion be taught in the school and the Scriptures read. It may be any form of religion, but grants have been withheld where this condition was not complied with. Can we accept assistance on these terms without contravening the essential principle of Nonconformity, which asserts the independence of religion from State patronage and control? Can we sanction the subsidizing all religious bodies in order to free ourselves from a trifling sacrifice? Can we afford to teach our people to relieve themselves of a part of their obligations without undermining the principles on which we rely for the maintenance of our religious institutions? 'Religion is, with us, thrown for its support on the voluntary contributions of our people. We have adopted this principle, not from necessity, but from choice, regarding it as the divinely authorized method of sustaining the cause of Christ. In an important sense this is our strength. We are accustomed to make our appeal to this principle. We labour to create and augment the convictions of its obligation, and the habit of meeting the demands made upon us is the necessary means of rendering it efficient. Principles grow in power as they are put into exercise. Whatever indicates a want of confidence in the principle itself, or disturbs the habit of acting upon it, may

insensibly be attended with far-reaching consequences affecting the whole of our religious arrangements, which we may live to deplore. In this view of the case the presentation of public money for the support of our schools comes before us in the form of a temptation, which a wise regard to our own interests, if no higher ground existed, should lead us firmly to resist.'

The religious element in a school mainly depends on the character and principles of the teacher. Can we, then, look without serious alarm on the arrangement now universally established, in connection with the operations of Government, for supplying the future teachers of the young by means of pupil-teachers, who, at an age which precludes all guarantees of a religious character, are destined to the profession of teaching, from which they can subsequently be excluded only by intellectual incapacity, or moral delinquency. One of the most serious evils of State churches is, that they devolve sacred functions on persons who are strangers to the power of religion, and the adoption of this principle in connection with the training of the young cannot fail to exert the same disastrous influence in the school which it has done in the church. Nor is it unworthy of serious consideration that the pupil-teacher system will exclude from an important sphere of usefulness the members of our churches, who would willingly engage in this work under the influence of the highest motives. This class of persons, among which, according to the statement of Canon Moseley, 'the best schoolmasters have always been found,' is now excluded from Government institutions, and the Congregational Board of Education alone offers to them the means of training, and the opportunity of exercising the profession of teaching."

We shall, in our next, show how the money goes, into whose hands, and in what proportions—the public money, our money, we mean.

Religious Tracts.

Orissa, East Indies.—Mr. Buckley, one of the General Baptist Missionaries at Cuttack writes, "Gospels and tracts were freely distributed, as in former years; and much that I saw and heard convinced me that they are silently but powerfully impressing the minds of the people. In a conversation with Seboo Patra he expressed his full persuasion that, by this means, much holy light was spreading; and mentioned several instances of persons who had thus learned the way of peace, and who had died in the midst of their idolatrous connexions expressing their simple dependance on Christ for salvation. Encouraged by such cases, we must go forward. He said that many remarked with surprise on our going from place to place, and giving away tracts and books. 'How different,' they said, 'this is from our practice. If we write a portion of our shastres on the palm-leaf, we expect to be paid for it; but here are people who, without money and without price, give us books concerning their religion, the printing of which must be a very great expense. What can the cause of this be?' 'Oh,' said some, 'the government give the money; they mean to destroy our religion, and make us all of one caste.' (It is remarkable how industriously this has everywhere been circulated.) Of course this was always explicitly disavowed, and the people honestly told, though of the same race as the rulers of the land, yet we acted as missionaries altogether independent of them. At one village, as tracts were distributed, I heard one man say to another who had received a tract, 'Take care of that, and dont destroy it,' reminding him of the expense of printing. A bystander said, 'The government give the money.' 'No, no,' I said, 'not the government, but holy people, many thousands of miles distant, who know that Hinduism is false, and Christianity true, and who are anxious that you should forsake your lying vanities and embrace the Saviour.' As I was coming away, one man said he should like to hear more about these 'holy people,' and more of course was told him. I was deeply affected with a singular incident at another place, which may be suggestive of solemn instruction to those who read religious books or hear religious discourses

in more favoured lands. One of our hearers, who had listened attentively to our discourses, and asked several questions, was at the close offered a tract or gospel. 'No,' he said, in a serious tone and manner, 'I cannot take it. I shall not act according to the book, and if I read it I shall get more light, be more guilty, and when I stand before God shall be without excuse.' Ghanu promptly replied, 'You are already responsible; you have *heard* the truth which the book reveals, and whether you *read* it or not you must give an account to God.' Still he declined taking the book, thinking it would be more tolerable with him if he did not read what it contained. I have not done justice to the striking language which the man employed. It conveyed the idea, that when he stood before God he should be like a thief seized, bound and trembling in the presence of the judge. In other places particular tracts were inquired for. A little boy wished to have 'The Destroyer of Delusion,' and several asked for 'The Jewel Mine.' At one place, some young persons were very anxious to possess the Book of Proverbs."

Intelligence.

BAPTIST.

FOREIGN.

UNITED STATES.—Massachusetts exhibits baptist principles in the very best light in which they are seen in the "New World." The Convention is composed of thirteen associations, 261 churches, about 100 ministers, a membership of 32,767, and the additions during the year of 1,167. Now this gives us an average, not of clear increase, but of baptized, of about four and a-half per church during the year. In one Association, the average is only a fraction more than one; in another, it is only two and a-half; in another, three. Upon the whole membership it gives only by baptism about three and a fraction per cent. I give this, not as the worst, but as a fair sample of the condition of our churches. We have external signs of progress. Magnificent and costly churches are rising; our colleges are well sustained; the ministry, as a whole, is cultivated, eloquent, and orthodox; our members are rising in their social status, and our influence in the community is not small; still the increase is only small.

BURMAH.—The prosperity of the mission amongst the tribes of this empire is wonderful. From late communications we gather the most gratifying intelligence of the progress of the gospel amongst the Karens. Dr. Mason states that the Karen preacher, San Shapan, in the months of February and March, 1858, made a tour among the Bahai churches, baptizing at nineteen stations 143 persons. In July and August he made a second excursion, and baptized at seventeen different stations 486 persons. It must have been truly a pentecostal season.

DOMESTIC.

THE NEW LONDON TABERNACLE.—On Monday evening, Jan. 2, the friends of Mr. Spurgeon held a meeting at New Park Street Chapel, with the view of presenting their pastor with a new year's offering towards the completion of the new Tabernacle. An interesting report was read by Mr. Cook, the honorary secretary, of the receipts and expenditure since the commencement of the undertaking, from which it appeared that the amount already collected was only sufficient to answer about one-half the requirements for the completion of the building. The sum of £9,000 was already absorbed in the purchase of the ground and for other purposes. More than 100 men were constantly employed, and the walls are rapidly rising. There was still at the banker's £8,000, which is a large sum; but when it was taken into consideration that at least £30,000 will be needed by the time the building is finished, it would be at once seen that there must be no lack of energy on Mr. Spurgeon's friends' part, till the money that was wanted was obtained. The gentleman who gave £3,000 on the laying of the first stone had forwarded to the secretary an intimation that he would give £2000 more. Several gentlemen addressed the meeting, very warmly advocating the interest of this gigantic work, and remarked that it was truly surprising that such a very large sum should have been collected in so short a time by the followers of this popular preacher. So great was the enthusiasm produced, that after the benediction had been pronounced many persons in the gallery, who had not had an opportunity of testifying their sympathy before, showered on to the platform sums of money varying from £5 down to 1s. Mr. Spurgeon was

evidently affected when the amount of the offering was named as above £1000. The edifice will be the largest religious place of worship in Europe, and will be a great addition to the improvements in the course of erection in the neighbourhood. It is confidently hoped that by the end of this year it will be finished and opened for public service entirely free of debt.

THE BAPTISTS IN WALES.—"Two hundred years ago the baptists were prohibited from holding their Associations and other public meetings on the restoration of Charles II. For a period of twenty-eight years the Welsh baptists suffered much persecution. Scores of the Lord's people lost all their property. Mothers and little children suffered the greatest indignities. Whole families were dragged from their homes at midnight, and their houses burned to the ground. Some were tied to wild horses, while others were dragged for miles in chains. Many were taken in the night to the sea-shore, when the tide was at its ebb, so as to be carried away at the flow. Very many were thrown into prison without trial —all for the sin of following the Son of God. This was the sufferings of one year; but who shall recount those of twenty-eight, which were equally rigorous? Mr. Vavasour Powell spent nearly eleven years in prison, where he died, October 27, 1670. Mr. Henry Williams was incarcerated for nine years. When he was taken, the mob murdered his aged father, and burned his house; and it was with great difficulty that his own life and those of his children were saved. One hundred years ago the Association was held at Blaenau, when the two sermons were preached by Brethren Evan Thomas of Maleston, and Hugh Evans of Bristol. In the conference of this association, it was agreed to publish a catechism for the use of children and young people. This fact would tend to show that the baptists in Wales then had their sabbath schools. At this time Mr. Charles, of Bala, who is the supposed founder of sabbath schools in Wales, was only seven years old. The total number of baptist churches in Wales at that period was eighteen, and their additions for the year about 180. Fifty years ago the Welsh baptist churches were divided into three associations, which held their meetings, in 1809, in Merthyr Tydvil, Haverfordwest, and Amlweh. Their additions that year were 349. The progress made by the body during the last fifty years may be gathered from the returns of last year. [See page 61.]—*From the Seven Gomer.*

BALA, *Wales.*—A new place of worship for the first baptist church was opened here Jan. 3 and 4, under pleasing circumstances of encouragement and hope.

PRESTEIGN, *Radnorshire.*—An extraordinary revival of religion has broken out in this town and neighbourhood. God's people have been stirred up to take hold of his strength, and many have been turned unto the Lord. Previous to this general awakening, evening prayer-meetings had been held for about six weeks at the baptist chapel, which were characterized by deep earnestness and devotion. Other dissenting bodies in the town then united with those worshipping there, and the consequence of their praying mightily and unitedly, in their several places of worship successively, has been that the arm of the Lord has been made bare, and numerous conversions have taken place. On Friday evening, Jan 6, between four and five hundred assembled at the baptist chapel for purposes of prayer and praise; many were impressed, and while many of the converts have, and will probably join the Wesleyan and Primitive Methodist sections of the church, about thirty have expressed a wish to be buried with Christ in baptism.

BIRMINGHAM, *Lombard Street.*—The Rev. George Cheatle, having completed the 50th anniversary of his pastorate over the church meeting here, jubilee services were held during the past month. On Lord's-day, the 8th, sermons were preached by Messrs. Hanson of Heneage Street, and J. F. Winks of Leicester. On Wednesday evening above 500 took tea in the chapel. A public meeting was then held, when W. Middlemore, Esq., presided, and after the reading of a memorial, George Atkin, Esq., presented Mr. Cheatle with a handsome purse of 300 sovereigns. Several ministers of the town and others from distant places attended, and addressed the meeting, which, as well as the sabbath services, was crowded. We understand that the proceedings at this jubilee, the first that has occurred since the formation of the New Connexion of General Baptists, will shortly be published.

LIVERPOOL, *Walnut Street.*—Previous to the departure of Mr. Webb to Preston, an interesting tea meeting was held, Dec. 26, Mr. Birrell presiding, who presented Mr. W. with a purse of ten sovereigns from the friends at Pembroke chapel; and the friends at Walnut Street presented a silver cruet stand, as a small token of their esteem and gratitude for his services amongst them. The "Band of Hope" also presented an address in a gilt frame. Mr. Webb departs followed by the best wishes of many.

KINGSTON-ON-THAMES.—The church under the pastoral care of Mr. Medhurst are persevering in their attempt to erect a new place of worship, which is much needed. Another tea meeting to promote the object was held Jan. 11, when £400 was reported as subscribed, and £800 more is required.

CAMBRIDGE, *Zion Chapel*.—On Wednesday, January 4th, the annual tea meeting took place in the school-room. There was a large attendance, and the meeting was rendered additionally interesting by the designation of four additional deacons. After tea, the pastor, the Rev. J. Keed, opened the meeting, and then read aloud all the names of the present members and communicants. This church has been graciously visited, during the year, with showers of blessings from on high; forty-seven have been baptized, and after deducting for several deaths and many removals, a net increase of thirty-two remains. There are now many more anxiously seeking the Lord, and especially among the young. The four new deacons were received by the right hand of fellowship from the pastor and the existing deacons, and each one addressed the church in a brief but impressive manner, and then all were specially presented to God in prayer. On Tuesday evening, January 10th, the friends assembled to present to their long-tried friend and deacon, Mr. J. J. Atkinson, a mark of their respect. A handsome gold watch, value £18, bearing a suitable inscription, was presented by the pastor with a suitable address.

MANCHESTER, *Union Chapel*.—At a meeting held a few weeks ago, Mr. M'Laren, the pastor, presiding, it was agreed to double the accommodation for the sabbath school, at an expense of £1000.

York Street.—An interesting tea-meeting was held on Monday, Jan. 2, when a splendid time-piece, accompanied by an address, was presented to the beloved pastor, the Rev. Richard Chenery, by the members of the church and congregation, as an expression of their high appreciation of his unwearied labours during a period of ten years; the address also showing the esteem and respect in which he is held as a faithful minister of the gospel, and affectionate pastor.

RUGBY.—The church at this well known town, celebrated for its high-class School, and its wide-spreading Railway Station, have recently repaired and improved their place of worship at an expence of £200, which we are glad to hear they have been able fully to discharge. On Dec. 18th, Mr. Angus, the pastor, preached a thanksgiving sermon in commemoration of the happy event.

CARDIFF, *Tabernacle*.—After a tea meeting, Dec. 27, Mr. N. Thomas, the pastor, had the happiness of receiving a very pleasing token of affection from the teachers and young people of the sabbath schools, when a handsome gold watch and chain, value £30, with a suitable inscription, were presented to him.

LEIGHTON, *Beds, Lake Street Chapel*.—A social tea meeting was held here Dec. 26. There are twelve local preachers in the church, and various successful efforts have been made to extend the knowledge of the gospel, both by preaching and schools. In a few days twelve candidates were to be baptized, chiefly young persons, and amongst the number the daughter of the pastor. On Tuesday evening, Jan. 10, Mr. Cowdry, the pastor, was presented by the sabbath school teachers with a purse of £13 8s. 8d., as a new-year's token of affectionate esteem.

HOLBEACH.—After sermons by Dr. Burns of London, and Hester of Long Sutton, in the General Baptist chapel, on Lord's-day, Jan. 8th, a tea-meeting was held next evening, the proceeds of which and the collections and subscriptions, enabled the pastor, Mr. Cotton, to announce the extinction of the debt on the chapel and the expenses of the services.

GLASGOW, *Hope Street*.—A *soiree* was held in the Merchants Hall at the close of the past year to celebrate the thirtieth anniversary of the church. The hall was filled. Dr. Paterson, the pastor, presided, and reviewed their history. The deacons and several other members also addressed the assembly.

PADIHAM, *Lancashire*.—At the annual tea meeting of the baptist church, Dec. 25, it was stated that George Foster, Esq., had enlarged the chapel at his own cost. Some further expences having been incurred, they were cheerfully paid by the friends, and the whole of their debts were thus discharged at once.

BRITON FERRY, *Glamorganshire*.—A new English baptist church was formed at this place, Dec. 26. The services at the Welsh chapel, on the previous day, were crowded, and about £40 collected for the debt; a noble sum, for the congregation was chiefly of the working classes.

LONDON, *Spencer Place, Goswell Road*.—Mr. Standen Pearce was recognized as pastor of the baptist church meeting here, on Jan. 17th, when Messrs. Hinton, Wills, Tucker, and Noel, took part in conducting the solemn and interesting services.

BERWICK-ON-TWEED, *Southgate Chapel*.—On the last Tuesday evening in December, a Tea Meeting was held to celebrate the fiftieth anniversary of the ministry of the senior pastor, Mr. C. Robson, to whom an affectionate address was presented.

STEPNEY.—We observe that the chapel, formerly connected with the College now removed to Regent's Park, is advertised to be let.

NOTTINGHAM, *Derby Road Chapel*.—New and very commodious school-rooms have recently been erected here, at an expense of £1,200.

BAPTIST CHAPEL, BACKHOUSE.

MISSIONARY.

INDIA.

Backergunge.—From the *Oriental Baptist* for November, just arrived, we give the following extracts respecting the progress of missionary operations at Backergunge. Mr. Page is the writer. Whether Mr. P. is "one of us" or not, or whether the missions to which he refers are baptist missions, we have not, at this moment, the means at hand to ascertain; neither will our readers, we presume, be very careful to know. Christ is preached and souls are saved, and therein we rejoice, yea, and will rejoice:—

"Instead of periodically counting each line of bricks in the 'building' we are raising, and time after time merely recording the number of feet the 'building' has risen, let us for once look at the structure, take in the *whole*, and ask, what has been accomplished since the work was first commenced? What is the *general result* of our labour? What have we to show for all the time and money expended? for the many hopes engendered, and the long-sustained expectations which have been raised?

We have, in the first place, the unmistakeable fact that *from two to three thousand* people, old and young, are no longer idolaters, and are at the same time nowise Muhammadans. Nay, they are, judged by the laws of christendom, veritably *christians*. Amongst the whole-body there is no remnant of Hinduism or Muhammadanism; and scarcely even the most faint internal attachment to the superstitions of idolatry. Indeed, there is remarkable among them a downright detestation of the names of gods, and a determined zeal to resist the retention of any sign, badge, or token of their former bondage. *Malas* (necklaces), *photas* (charms), brahminical threads, are simply abominations to them. No brahman or mulla's teaching can ever be listened to among them. They hate the name of idols. They approach no festival held in honour of the heathen gods, unless it be to find fault with it, or testify against *them*. Parents give their children names which no longer recall the memory of their abandoned gods. They regret, in some instances, that their own names should be so assimilated to heathenism. Their children call themselves so and so 'christian,' and boast that the christian *jat* (caste) is the best *jat*, if jat must be. And with old and young, I believe, no brahman, mahant, or byragi, no maulvie, mulla, or munshie, would have the influence which their own native christian teacher would have in matters temporal as well as eternal. All this you may witness in more than *fifty villages* situate in the north-west of this district.

Every day in the week a certain number (less or more as the occupation of labouring and poor men will admit) assemble in some twenty villages in a house, which, from its peculiar construction, generally marks a peculiar object, and there they sing the praises of the one true God, and of Jesus the only Saviour, listen to the reading of the Bible, and join in prayer to the Giver of every good. When the sabbath comes round, we observe that men, women, and children, in various congregations, numbering in individuals from thirty to two hundred (as the station may be large or small) meet together and sing and pray, and have the word preached to them by the teacher or the missionary. And often may be seen Hindus and Muhammadans looking on, or even seated among the christian hearers. We observe also that many of these men, women, and children, use Bibles and hymn-books which they have brought with them. The binding of the books is loosened by the damp, they are blackened with smoke, but they bear marks of having been *used*, as well as kept, in the poor man's house. And if, after the service, the inquirer would wish to ascertain whether all he saw is real and not sham, he can easily discover this pleasing result of the mission, that hundreds of despised *chandals*, husbands, wives, fathers, mothers, with their sons and daughters of all ages, can read the word of God, can answer some questions he may put to them, and can sing, with not a total absence of tune or feeling, the high praises of God their Creator, and Jesus their Redeemer. Let our observant friend take up the Bengali Bible, and ask for hearers; he will not ask in vain. Let him sing a new hymn in praise of redeeming love, he will find many wishing to hear it again, and some who will insist on writing it down. Let him ask one and another to engage in prayer, and he will hear the untutored Bengali peasant, in simple but devout words, making known his wants to the heavenly Father, pleading for his heathen neighbours, and remembering the necessities of his brethren.

Come again, my reader, and look at this community in another point of view, and look critically if you like. You see literally hundreds of women, with their little ones in their arms. What were they some years ago? They were Hindu widows of lost character, guilty of more sins than I should like now to enumerate. But now these once guilty creatures are guilty no more; themselves they are reclaimed from sin, and their children are now born in wedlock.

Still, if you are determined on being over curious, you will be sure to find some children of whom, if you particularly ask their so-called parents, you will learn that they really do not belong to them. Mark the

explanation. These children, while yet unborn, were retained (pardon the expression) by christian women offering to take charge of them? Many children I could name or point out to you, have been adopted by our childless wives from heathen women who for shame could not keep them, and who, but for our intervention, would have destroyed them. Reader, is this sight of so many abandoned widows reclaimed, and helpless children saved, devoid of interest? Yet you may witness it any day in the year."

In our next we propose to furnish some further facts of this interesting people from the *Oriental Baptist* for December.

RELIGIOUS.

Several London Theatres, capable of holding thousands of people, have lately been opened for public preaching. And though no clap-trap announcements were made, the spacious buildings were crowded. This is as it should be. And the fact is alike creditable to the ministers who were engaged and the people, chiefly the poor and the working classes, who came to hear them. We would not have the dignity of the gospel lowered by questionable attractions. Depend upon it, the people understand what such things mean. They will not be *trapped* into religion; but give them the grand old Gospel, and they will like both it and you all the better. Here again, "Honesty is the best policy."

The Special Prayer Meetings during the past month, for the pouring out of the Holy Spirit on all flesh, were, we rejoice to hear, general throughout the country. In many places within our own observation, evangelical christians of all denominations, in unprecedented numbers, agreed to meet in their respective places of worship alternately, to supplicate God for the mighty blessing. Surely such earnest entreaties for an extraordinary Divine visitation will not, cannot, be in vain. We earnestly hope that God is about to visit the nations with such manifestations of his grace and mercy as the world has never yet seen.

Religious Statistics of London.—The latest religious statistics of the metropolis are to be found in the new Post-office Directory, which gives the number of clergymen and Dissenting ministers at 990, who respectively preside over 429 churches, and 423 chapels, of which latter buildings the Independents have 121, the Baptists 100, the Wesleyans 77, the Roman Catholics 29, the Calvinists and English Presbyterians 16 each, the Quakers 7, and the Jews 10, the numerous other sects being content with numbers varying from one to five each. These figures would show about one church or chapel to every 3,000 souls.

State Aid to Religion.—The old Protestant churches of France receive State aid; and hence the papists, who are a large majority, boast that "the Catholics of France uncomplainingly contribute to every form of religious dissent" in that country. No doubt they do so that they may more quietly enjoy their own "lion's share," but why do not the Protestants repudiate such help altogether?

South Sea Islands.—In several groups of these islands, containing about 50,000 inhabitants, there are now nearly 8000 members of churches, and about 100 native students preparing for the work of teachers and evangelists. The wife of a missionary in the Fiji Islands has recently translated "Pilgrim's Progress" into the language of that people, who lately were savage cannibals.

Spain.—The authorities, that is, the papists, have sentenced *Escalante* to nine years' penal servitude for circulating the Holy Scriptures. And so Spain is yet in the condition England was in the days of Henry of Agincourt, whose parliament at Leicester decreed similar penalties on Englishmen.

The Mayor of Norwich, H. J. Tillett, Esq., lately gave a New Year's entertainment in St. Andrew's Hall to upwards of 1,000 sabbath school teachers of the city above the age of sixteen. This is more pleasing than the reports of municipal corruption which were attempted in this ancient city in November last.

Denmark.—The question of separation of Church and State has been discussed in the Diet, when the motion was ordered to be read a second time by a large majority. When shall we hear of such an event in England? We may not, but our children will.

Female Scripture Readers.—We observe that it has been proposed to employ pious women as scripture readers. Why not? Indeed, in many cases, they will be better adapted to this good work than men.

GENERAL.

The Irish Papists have now turned from abusing the Queen to pour out their maledictions on the head of the French Emperor, "The eldest son of the Church." Joseph Dixon, Archbishop, and Popish Primate of all Ireland, says, in concluding a public letter, "Robber, take your hand from the throat of the Vicar of Christ!"

A Real Liberator.—Thomas Garrett, of Wilmington, Delaware, an aged quaker, lately stated at a public meeting in Philadelphia, that he had aided above 2,500 slaves to escape from bondage by the "underground railway."

THE GREAT CRISIS OF AMERICAN SLAVERY seems to be approaching. The slave advocates must be doomed, for they are demented—mad, actually mad. Maryland contains 500,000 whites, 100,000 slaves, and 90,000 free blacks, and the madmen are demanding that all the free blacks shall be made slaves forthwith! But more than this, they threaten to demand the giving up of all abolition "persons and papers" in the North for trial in the South.

"The force of madness can no further go."

HAVING AN EYE TO BUSINESS.—A correspondent of one of our religious periodicals, having mentioned that at a special weekly prayer-meeting the periodical "Press" was prayed for, when particular mention was made of the ——, and the ——, and the ——, and the ——, the publisher took the opportunity of informing his readers of the fact. This looked very much like having "an eye to business."

THE NEW SLAVE TRADE.—An awful event has occurred in connexion with this guilty traffic. An American vessel, bound from China to Savannah, with 850 coolie labourers on board, struck on a reef of coral in the open sea, when the crew escaped and left all the poor wretches to perish!

THREE SABBATH DAYS are now observed in one week by the parties contending in Morocco. The Moors, who are Mahommedans, on Friday, the Jews on Saturday, and the Spaniards on Sunday.

THIEVING.—It is calculated that there are in our country 160,000 thieves, young and old, who rob to the amount of thirteen millions annually.

THE GREAT VICTORIA BRIDGE over the St. Lawrence, at Montreal, was, it is reported, opened for traffic on the 17th of December. Can this be correct?

THE NEW BRONZE COINAGE, to supersede the heavy copper coins now in use, will, it is said, soon make its appearance.

THREE GRANDSONS OF LOUIS PHILIPPE, formerly king of the French, are now scholars in the High School at Edinburgh.

HUNGARY.—It is computed that there are about three millions of Protestants in this country.

REVIEW OF THE PAST MONTH.

Wednesday, January 25.

HER MAJESTY opened parliament in person yesterday, amidst a splendid array of rank and fashion, when

"Duchesses, countesses, daughters of earls,
Were crowded on every spot."

But as these ladies did not appear in "hoops and crinoline," more than usual were accommodated. The speech from the Throne was longer than usual, but the *Times* complains of its composition and grammar after the fashion of William Cobbett, who was in the habit of giving examples of false syntax from King's Speeches. And certainly the Queen ought to have a good speech put into her hands, for her Majesty is an excellent reader. However, the contents of the speech is that with which we have most to do. Peace abroad and prosperity at home are its main features. Respecting Italy her Majesty is explicit—"No external force should be employed to impose upon the people of Italy any particular government or constitution." This is highly satisfactory. With regard to the Reform of our representation in parliament, measures are recommended "for placing that representation upon a broader and firmer basis." Other reforms are suggested—the laws of bankruptcy are to be amended, cheap and easy facilities for the transfer and conveyance of land, the consolidation of the statutes, and for satisfactorily determining suits in the courts in which they are commenced; all excellent proposals, which, if worked out wisely during the present session will greatly promote the content of the people.

ABROAD.—The last sparks in the embers of the Indian mutiny have now been trampled out, by the defeat and capture of the only remaining rebel force in the jungles of Nepaul. Mr. Wilson has arrived at Calcutta to enter on his great work of revising the taxes and finances of India.—From China we have no news of importance. — The Americans are sending missionaries to Japan.—The war between Spain and Morocco has excited a share of public notice. The Spaniards find great difficulty in advancing, and the Moors, who avoid a regular contest, annoy them greatly by sudden and unexpected attacks.—France is greatly agitated by the priests on the questions of Italy and the pope. But the wily Emperor having secured the favour of the army by his exploits in Italy, and having promised the people free trade and a reduction of taxes on various articles of food, now sets his old friends, the bishops and priests, and the pope too, at defiance; and hence their exasperation. Besides all this the Emperor appears to have taken the advice of England in not interfering with the states of Italy which have declared their independence of their former sovereigns. But the most hopeful sign for Italy is the return of Cavour to power, as Prime Minister of Sardinia, and the discharge of Walewski—a natural son of the first Napoleon—from the high position he held in the councils of France, where this renegade Polish republican had long played the game of the papists and despots. We are not likely at present to hear any more of a French invasion, but England has just had to pay the price of the panic in an extra income tax.